

NEW ENGLAND SPECTATOR.

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VOL. I.

BOSTON, WEDNESDAY, NOVEMBER 26, 1834.

NO. 3.

DAILY BIBLE LESSON.

Lesson III. The Messiahship and Incarnation of Christ.

John i. 6 to 18.

MONDAY. Repeat v. 6. There was a man sent from God whose name was John. Read v. 7. Repeat v. 8. He was not that Light, but was sent to bear witness of that Light.

Who was sent? Who sent him? What was his name? What John was this? What did he come for? To bear witness of what? Who is meant by Light? For what reason did John wish to bear witness? Was John the Light or the Christ?

Read Mat. iii. 1 to 12. What did John preach v. 2? Whose way did he prepare v. 3? Did John bear witness for Christ, v. 11 and 12? Read Mat. i. 8 to 10, and Luke iii. 1 to 18: Did some think John was the Christ, v. 15?

As John, the writer of this gospel, wishes to display the true character of Christ, he first goes on to show, that John was not the Christ, as some had supposed; but only his forerunner. See v. 23.

Pray for ministers.

EVENING. Read Luke i. 5 to 80, and ask questions about the early history of John. An hour might also be well spent in reading from the Biblical Dictionary, or from a Scripture Biography, the early history of John the Baptist.

In selecting portions of Scripture to be read at evening devotions, we shall among other passages take those from the other evangelists which harmonize with the lessons from John, and thus give connection to the history. So that, in going over with the gospel of John in this manner, we shall have a complete history of our Savior.

Pray for missionaries.

TUESDAY. Repeat v. 14. That was the true Light, which lighteth every man that cometh into the world.

Who was the true Light? Why is Christ called the Light? What did he come into the world for? Who came into the world? Where was Christ before he came into the world?

Christ is very often spoken of, as coming into the world, particularly by John. Turn to and read John vi. 14; xvii. 37; iii. 10; xii. 46. The phrase 'that cometh into the world,' in this verse of the lesson, refers to Christ, and not to every man. By 'every man' I mean both Jews and Gentiles. The gospel is intended for all mankind.

Pray for the children of the church.

EVENING. Read the second chapter of Matthew, asking questions as you proceed.

Pray for our rulers.

WEDNESDAY. Read verses 10 and 11, and ask questions.

We would recommend, in the reading of the Bible for family devotion through the week, that some commentary on the lesson be read, particularly on the evening on which no passage is assigned.

right is wresting from Jehovah his own peculiar prerogative, and must, therefore, be an aggravated sin—that it is the duty of all who are guilty, and that it is imperatively required *instantly* to cease from this as well as from all other sins—that the only path of safety is the path of obedience—and that this is safe. That humanity, justice, the best interest of the slave-holder, as well as the slave, are in accordance with the law of God; and that we may safely rest on the promises of God that he will reward obedience in this, as well as in all other cases, by averting any evils which may be found as the result of obedience to his holy and righteous behests.

Such has been the scope of his argument. To do justice to his power in illustrating and enforcing it, as well by the divine law as promulgated in the word of God, as by the law written on the heart, and in the understanding, and enforced by an enlightened conscience, and confirmed by the whole history of mankind and the dealings of Jehovah with individuals and nations, I would not attempt. Let him be heard, only, and any attempt I might make would be useless.

But, it will naturally be asked, what has been the effect produced upon the cause of the oppressed which he has thus been pleading? On those who have heard, I have no hesitation in saying, the effect has been great and salutary! The decided have been aroused to more vigorous exertion, the roving confirmed, and not a few, of the *comparatively few*, of the decided opponents, who were induced to attend, have been converted, or brought to pause in their career of opposition.

Mr. T., I trust, will ere long visit your city, and that he may be heard, and rightly appreciated, is my earnest prayer.

No true Papist can be credited in any Affirmation of Oath he makes to a Protestant.

This proposition is verified, if we only review some of the practical authoritative dogmas of Popery. The council of Constance decreed, the Pope stamped the declaration with his infallibility, and the whole history of the papacy attests their compliance with it—*No fidei shall be kept with heretics!* Therefore, to rely upon any oath, contract, obligation, covenant, or bond, which a papist may make with a protestant, if his mysterious god, the church, by the mouth of the priest, directs him to violate it, is a preposterous delusion.

Every Romanist, for the sake of the church, is not only expressly authorised, but is penalty enjoined to swear to any lie which he himself pleases, or which he is instructed to affirm. He is also taught by his priests to guide, that such false swearing is not criminal, but is laudable; and instead of requiring absolution, that it is very meritorious.

All papists are dispensed from executing the terms of an oath, which they may have made on account of heretics; and so far as it is cognizable by the church, it is so venial an offence, that it incurs no censure, and demands no pardon. Thus in reference to the oath which the inspectors of elections may propose; a papist according to the Jesuit casuistry, is bound to swear that his friend is a lawful voter, although he is perfectly conscious that he is not naturalized. In a court of justice also, he is not accounted an offender by the Roman priest, although he has wilfully and corruptly perjured himself, provided the object was to release a fellow papist, however guilty, from punishment. The Romanist also is not deemed a delinquent for any mendacious calumny which he invents and utters, and confirms with an oath, if his design is to promote the cause of popery, and to impede or disgrace protestanism. In all these and similar cases, he is dispensed to attest, in any manner the exigency of the case requires; and in all other circumstances, his oath is a mere nonentity—nothing, absolutely nothing! For it matters not how flagrant may be the perjury, and how dreadful and insuperable may be the mischief which results to the victimized or defrauded party, he can be congratulated with the promised remuneration, or absolved for the stipulated penance, which is of all prices, to accommodate the pecuniary capacity of the applicant for pardon. Twenty-five cents for a poor devotee, who is always ready to fulfil the priest's command, will be admitted as a commutation for his offences; while as many dollars, or as much more as it is calculated will be paid without injury to the craft, will be inflicted from the wealthy delinquent, who possesses a hardened priest-ridden conscience, proportionably blinded by his superstition and ungodliness. But as if all this perfidy would be insufficient to render men callous to truth, and adepts in unrighteousness, there is one sweeping canon which combines the whole: 'Every oath made by a papist to protestants, whenever the pope or his priests judge it necessary, is declared, ipso facto, to be null and void.'

According to this popish infallible doctrine, it is manifest that any man who places confidence in a papist's oath, is voluntarily deceived; and they who justify his treachery, are either ignorant of the true and unvarying character of the Roman anti-christian system, or are confederate practitioners of that Babylonish iniquity.

An alien when he is naturalized, by his oath rejects all allegiance to every foreign power, and especially to that government within whose dominion he was born. There are innumerable cases, to which, at the time of his proposing to assume the legal obligations, an exception might be taken, which would prove that the man was then so indissolubly connected with that foreign power, that his oath must be null and void; and consequently that he was not only disqualified for any public office, but also for mere citizenship. A papist is thus disqualified for any public office under a protestant government, because he avows doctrines diametrically contrary to his own oath. Every papist believes in the infallibility of all the pontifical bulls, and decrees, in the canons of every Roman council, with their other authorized traditions; but all these are inevitably opposed to the rights of man, civil and religious; human welfare, personal, social, and rational, and the very existence of popular constitutional governments. Now a papist does, or does not subscribe to these ungodly dogmas. If he does not admit them he cannot be a faithful citizen. If he does not heartily credit them, he belies his own profession. In both cases he is unworthy of confidence, and there is no third course as an alternative. Whether natives or naturalized citizens, all papists are sworn bondmen, virtually or actually the voluntary slaves of the triple-crowned Italian pontifical despot.—*Prot. Vin.*

QUESTION. Find passages of Scripture which speak of Christ as a man.

These passages may be included under the following general heads. Find those which speak of his

1. Being born as a man.

2. Descending from ancestors as a man.

3. Growing from infancy to manhood as a man.

4. Acquiring and increasing in knowledge as a man.

5. Eating and drinking and hungering like a man.

6. Dwelling in houses as a man.

7. Sleeping like a man.

8. Laboring and becoming weary like a man.

9. Having the feelings of a man.

10. Enduring the temptations of a man.

11. Suffering and dying like a man.

EVENING. Read Is. liii., and ask frequent questions.

Pray for the forgiveness of sins.

FRIDAY. Read v. 15, and ask questions.

Repeat v. 16. And of his fullness have all we received, and grace for grace. V. 17. For the law was given by Moses, but grace and truth came by Jesus Christ. Questions.

What are some of the things we have received through Christ?

Read the first and second chapters of Ephesians, and talk about the blessings we have received through Christ.

Pray for the conversion and sanctification of the members of the family.

EVENING. Read Luke ii, and ask questions about the childhood and human nature of Christ.

SATURDAY. Repeat v. 18. No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him. Questions.

Read 1 John iv, and ask questions. Speak of the love of God to us, and what we have received through Christ.

Pray that Christians may be like Christ; and may always act as in the presence of God, and set a holy example.

Renunciation of Popery.

Mr. Daniel Rogers, of Rome, N. Y., and a native of Ireland, has recently been converted under the preaching of Rev. Mr. Sedgwick, and in consequence has renounced Popery, to which he was previously zealously attached. His recantation is published in the Western Recorder. With respect to the liberty of reading the *Bible* for himself allowed by the Priests, he says—

I was not permitted to have access to the Scriptures; for had my parents allowed this, they would have been excommunicated from the papal church. And not only was I thus kept in ignorance, but catholic youths in that country are generally treated in the same way, by the clergy of the Romish church. The priests forbid them to read the *Bible* on the pain of excommunication; and blinded as they are by blind leaders, they suppose that if mildness it can assume, is opposed to the great and universal law of love—that therefore, no one who claims to hold his fellow man as property, can be guiltless—that the assumption of such a

right is wresting from Jehovah his own peculiar prerogative, and must, therefore, be an aggravated sin—that it is the duty of all who are guilty, and that it is imperatively required *instantly* to cease from this as well as from all other sins—that the only path of safety is the path of obedience—and that this is safe. That humanity, justice, the best interest of the slave-holder, as well as the slave, are in accordance with the law of God; and that we may safely rest on the promises of God that he will reward obedience in this, as well as in all other cases, by averting any evils which may be found as the result of obedience to his holy and righteous behests.

It is fearfully true, that those honors which are due to God alone, are given by Catholics to the Pope; for many of them believe that he has power to save or damn sinners, and that his priests have power to forgive sins; having received the same from our Lord Jesus Christ.

Respecting the power of the priests to deliver souls from *Purgatory* by prayer, he gives the following fact:

I heard a priest say to a young man who was in good circumstances—You must give me a sum of money, that I may pray for your father out of purgatory, otherwise he will remain there until the day of judgment. The superstitious Catholic gave the sum demanded; and the priest, forgetful of the God who heareth prayer, sent his petitions flying to the virgin and the saints.

The priests sometimes profess to be able to perform *Miracles*.

Many of the Roman Catholics suppose that their priests can and do work miracles. I have been acquainted with many priests from my childhood up to the year 1833; and I never witnessed one of their miracles, unless it was a miracle for a priest to sin. With many of their miracles of this kind, I have been made acquainted.

These extracts are valuable, coming as they do from one who knows something concerning them from personal observation.—*Zion's Herald.*

American Almanac.

'An Almanac costs a dollar! who ever heard of such a thing?' was the reply made by one, when a year or two since, he was asked to purchase the American Almanac. The idea we in this country have been accustomed to attach to the word 'Almanac,' is that of a sixpenny little pamphlet, when it will rain or snow, &c., &c., rise and set, when it will rain or snow, &c., &c., with its intertitles and vacant pages filled with anecdotes, and an interest table, the post office law, and a few such matters of common concern. A few years since, 'holiness to the Lord,' began to be written on some of these forget-me-nots; but still, it was a sixpenny thing. Now, for an 'Almanac' to cost a dollar, appears to most persons to border on extravagance.

We are glad to hear that this diminutive impression respecting the American Almanac, arising from its name, which we are persuaded has hitherto hindered its sale, is beginning to wear away, and that the demand for it is gradually increasing. It is a manual which every professional man or man of reading, and every man of extensive business should certainly possess. It contains an almost endless mass of statistical information; and, like a well filled museum, every time you look into it, you will find something new and interesting.

About seventy pages are occupied with astronomical matter, in which is contained much accurate information for thinking scientific men. Then follows miscellaneous matter, in which is included something on the periodical literature of the world, on foreign banks and currency, on agriculture, &c. Next, we have full registers of the United States, of the individual states, and of foreign countries. The whole concludes with articles on foreign and American obituary, and a chronicle of events.

The editor remarks:—'The subjects which have received the most attention in this volume, are Banks and the Periodical Press; but in addition to these, there will be found a variety of miscellaneous matters, together with the usual register of the general and state governments.'

The subject of the marriage contract under any circumstances.

No one will doubt the fact, that the ease by which bills of divorce can be obtained in some of our states, has a tendency to corrupt public morals. There is no question that the party who wishes to be separated from the other, has resorted to criminal conduct, for the express purpose of obtaining a legal separation. Now the query is, does the Bible sanction a divorce, even for the highest crime, that of adultery? We shall attempt to show that such is not the fact.

Paley says, 'Christ promulgates a law which was to confine divorces to the single case of adultery.' The two passages to which exception in favor of adultery is supposed to have been made by our Saviour, are Matt. 5: 32, and 19: 9. Both passages are alike; as follows, 'Whosoever shall put away his wife, saving for the cause of *fornication*, causes her to commit adultery.' Fornication is the cause, not adultery. Now, why is the word in these instances to be rendered adultery, and in every other instance to mean simply fornication? But two reasons can be assigned, viz. that the word is so used in other passages of Scripture; or, that the nature of the case requires it.

FIRST. Is the word *fornication* ever used in the New Testament in the sense of adultery? The words, *fornication*, *fornicators*, and the verb to commit *fornication*, *porneia*, *porne* and *porneuo*, and *eporneuo* are used fifty-six times in the New Testament.

In six instances, they are used in connection with adultery; hence, must be distinguished from it, viz. Matt. 15: 19; Mt. 7: 21; Gal. 5: 19; 1 Cor. 6: 9; Heb. 13: 4; Rev. 21: 8.

In twenty two instances, they are used generally, without any specific application, viz: Acts 15: 20, 29; 21: 25; Rom. 1: 29; 1 Cor. 5: 9, 10; 11: 10; 2 Cor. 12: 21; Eph. 5: 3, 5; Col. 3: 5; 1 Thes. 4: 3; 1 Tim. 1: 10; Heb. 12: 16; Jude 7; Rev. 2: 14, 20; 9: 21; 22: 15; which are used figuratively to denote idolatry, viz. Rev. 2: 21; 14: 8; 17: 1, 2, 4, 5, 15, 16; 18: 3, 9; 19: 2.

In twelve instances, they are used figuratively to denote adultery, viz. Rev. 2: 21; 14: 8; 17: 1, 2, 4, 5, 15, 16; 18: 3, 9; 19: 2.

In one instance, John 8: 41, it means illegitimate descendants of Abraham and worshipers of God.

The only remaining instance is in 1 Cor. 5: 1, in which the word *fornication* is explained as meaning incest. The word *fornication* was here used, with an explanatory phrase, because there was no word in the Greek language to express it: 'Such *fornication* as is not so much as named among the Gentiles.' This instance cannot surely have any weight with the texts under consideration.

Every nation has a name, and a common name to express adultery; and if our Saviour had meant adultery, in the verses under consideration, no possible reason can be assigned for his not using the word adultery.

We have no reason then, from the use of the word *fornication* in the New Testament, to infer that it is even used in the shape of adultery.

We shall pursue this subject at a future time.

How to hear the Gospel.

An old friend of Rev. Rowland Hill once said to him,—'Mr. Hill, it is just 65 years since I first heard you preach, and I remember your text and part of your sermon.' 'Is this more than I do?' Mr. Hill replied. 'You told us his friend proceeded, that some people were very squeamish about the delivery of different ministers, who preached the same gospel. You said,—"Sup

The following beautiful lines on the death of the lamented Dr. Bedell, are from the pen of our fellow citizen, Willis Gaylord Clark, and are, we think, among the best of his poetic gems. We copy them from the Religious Souvenir.

DR. BEDELL.

He has gone to a mansion of rest,
From a region of sorrow and pain;
To the glorious land of the blest,

Where he never can suffer again.

The pangs of affliction and sickness are o'er—
The clouds on his spirit will darken no more!

He has gone, like the life-waking sun,
Descending the radiant sky;

Eric the stars have their shining begun,

And are hid by the day-breaks on high—

The night could not rest on the wings of his soul,

Nor the shadows of earth their uprising control.

The Watchman is missed from the wall,

Where his warnings so often have rung;

No more the affectionate call,

Or remonstrance, will melt from his tongue;

There is dust on his lip, and the shroud on his breast,

And the deep seal of peace on his eyelid is pressed.

How oft, when the sanctified air

Round the altar with music was filled,

Have the words of his eloquent prayer

Gone forth, like rich incense distilled:

Like the breath of Spring roses, ascending the skies,

To God, an acceptable sacrifice.

His heart was a fountain of love,—

It stirred in the light of his mind,

Whose glory was caught from above,

Where the pearl of great price is enshrined;

He taught the dark spirit to look to its ray,

And to feel its warm glow in life's gloomiest day.

He knew that our pilgrimage here

Was a dream; he remembered as dust

The thrones that assembled to hear;

And bade them in heaven to trust;

And armed with persuasion, pity, and prayer,

He shunned not the counsel of God to declare.

How oft, like the heart-moving Paul,

Did he beckon with wavering hand,

Till silence around him would fall—

Then, echo his Savior's command;

Till his magical accents the hearer received,

Their soberness treasured, and hearing, believed.

Who mourns, that his garland is won—

That the crown on his forehead is bright?

That his trials and labors are done—

That his spirit rejoices in light?

Who weeps, that our loss is his infinite gain,

Where death may not enter, and sin cannot stain?

He walks in the smile of his God,

And looks o'er those realms of the sky,

Where mortality's foot never trod,—

Unseen by mortality's eye;

Where calm, by green pastures and dwellings of gold,

The waters of life all their splendor unfold.

And he lofts in the shadowless air,

That lofty and beautiful tree,

Whose blossoms, and fruits blooming fair,

Are spread for the ransomed to see;

He hears the glad harpers that linger beneath,

And feels not the fear of corruption or death.

Oh, leave him to rest with his God,—

To join in that music benign,

Which swells o'er his blessed abode,

Where every sight is divine,—

Where flowers immortal with lustre are fed,

From the source of all glory unceasingly shod!

September, 1834.

Religious Intelligence.

LETTERS FROM MRS. HUTCHINGS.

By the kindness of Rev. J. M. S. Perry, we are enabled to present our readers with some highly interesting extracts from the letters of Mrs. Hutchings of Ceylon, to her friends. They are strictly "family letters," not designed for the public; but they let us so much into the intimacy of a missionary family, that we cannot doubt they will be read with more pleasure than the more formal statements of official communications.—N. Y. Evangelist.

The Missionaries Sabbath Evening.

Dec. 22d Sabbath Evening 10 P. M. 1833.—After mentioning that it was about the hour for friends in America to attend church, and expressing the hope that our Father in heaven was leading you up to his house with his blessing, Sister S. said—"But after all we are more certain of what sister Winslow is doing, than of what friends in America are." This caused us to "look up." We counted up the company of our loved ones in heaven, and imagined their circumstances, till, as one said, we were more acquainted there than on earth. Sister Harriet and other missionaries whose bodies sleep in the grave, here; kindred gone up from America; and the saints of Bible times; a band such as Parsons, Martyn, Fisk, Evarts, &c. Said brother, "See that company, a thousand times ten thousand and thousands of thousands, who have washed their robes, and are clothed now in spotless white, neat and clean, and without a wrinkle, with golden harps in their hands, and on their heads crowns of gold." It is said, "His face did shine as the sun, and his raiment was white as the light: and again, He shall change our vile bodies, and make them like unto his glorious body"—"We shall be like Him." So we tried to look moment at the dazzling throng. "And what are they doing?" said brother S. "They rest not day nor night, saying, worthy is the Lamb that was slain, and hath redeemed us unto God by his blood, &c. Worshy to receive power, and riches and wisdom, and honor, and glory, and blessing;" and thus they cast their crowns at his feet. Whence came they? No matter now whence they are; but let us see how they look, and the place where they are, the mansion fitted up for them. It is a house which needs no sun, nor moon, nor candle, for the glory of God enlightens it, and the Lamb is the light thereof. Its walls are not of cedar, or mud, or whitewashed, or chunam, but combining all the richness and splendor, and the various hues of all the precious stone; while the floor, not of earth or marras, but like a sea of glass mingled with gold. Have you never seen the smooth surface of a still lake just after sunset, reflecting in a mirror the gilded burnished clouds?" Not exactly, I said, "though I saw at sea"—"Well," he said, "that appearance of the lake is like their floor." Dear husband spoke of the danger of getting earthly ideas of heaven. "But you have not observed all," said brother S. "the beauty of it is that they do not seem to see all this; but are absorbed with the infinitely surpassing glories about the throne of God and the Lamb. We do not see an intimation in the Bible that they give a single thought to their mansion. All this concentrated beauty and splendor, which if presented to our eyes would captivate and dazzle them so that we could see nothing else, they pass unnoticed, being permitted and enabled now to gaze on the blissful glories, which it hath not entered our hearts to conceive." We spoke of knowing each other there, and believed we should, but alluded to the man who answered his wife's inquiries, whether he should run to meet her there—that he might, perhaps, after he had "gazed a thousand years at his Savior." One said, that if she should look about over her friends in heaven, and see one eye directed towards her, she thought she need nothing but joy, to see how Jesus Christ engrossed and satisfied them all. Br. S. said, it would be as if he should come into the house of one of the

brethren and find him with something just from America spread on the table, and many of the other brethren and sisters arrived before himself all stooping over it, and scarcely raising their heads to nod to him. He would not stop to lay up the thought that they slighted him, but hasten with joy to see what so delighted them. I thought that there would be this difference, that before we passed through the gates we should know already what the *engrossing object* was, and be pressing on with palpitating heart, solely to get a sight of that. Dear husband said, "there the blessed man my Savior sits," &c. and we sung it together with the succeeding verses. He lead us in prayer, and then we repeated M. de Heude's hymn—"Ye angels who stand round the throne," &c. We ate some bread and milk and plaintain, and now all are asleep but me.

THE MISSIONARIES ANNUAL CONCERT OF PRAYER.

Saturday, January 4, 1834, evening.—Dear C.—We have just been praying that you and each of our dear family may have a good first Monday in January. I think, I hope, we shall go *nearer together* on that day than we have done before since we left home. Things which are near to the same thing are near to one another.

January 6th, 1834. First Monday Annual Universal Concert, half past 3, P. M.

Dearest ones all—I take a few moments for writing you. It is now half past 5, A. M. with you. Who of you are awake and preventing the dawning of the morning, crying for a blessing on this auspicious day? You must begin soon or you will find the day too short to pray for all the world. You will not forget us to-day. I woke this morning at just half past 5. My first thought was, whether any Christian had yet commenced praying, and I concluded that Gutzlaff and the other Chinese brethren, and Burman and Siamese missionaries, and native Christians were before me, and I hastened to join them. I thought it well to keep the course of the sun and pray for each country from East to West. Thought first of the time when the walls of China shall be salvation and her gates praise Burnham; next, and the new missionaries to the Islands in that region. Next Central Asia, and Liberia; then the Mission at Calcutta, not forgetting ship Israel in the harbor there. Our own mission came next with its present operations—its projected mission to the coast, our intended infant school, &c. Next I followed brother Allen in his lone tours, and desired rich blessing to attend him. The Jews next, everywhere—Syria, Egypt, Abyssinia, Central Africa, and the explorers there—Southern also Europe next, Britain. There I met among other objects of deep interest the communication from the American Bible Society about supplying the world.

Outstripping the sun, I found myself before its morning beams gilded my native hills, among my sleeping friends in America. Then dear husband and I asked him who never slumbers, to wake them with a blessing. We went on westward taking Boston, Medfield, Mendon, Connecticut, and much, many, within it; New York, Virginia, Ohio, the institutions of our land. But time failed me. Brother and sister S. came into play with us for brother Winslow and his charge; then we went to Chancery to spend the evening. We had a precious meeting, four couple of us. The friends there few much encouraged in their labors. Sandwich Islands and seamen were not forgotten. We thought we had been already remembered at some of the fire-side altars at home.

Tuesday morning, half past 5 o'clock.—I woke

at 5, and glad was I to remember that Christians in America had not yet done praying. ***** I look abroad this morning over this dark, this under-condemnation world with new encouragement and hope, after the prayers that went up for it yesterday. Oh! may these only be the introduction to incessant prayers which shall be offered continually through all the year. Let us keep our eye heavenward in prayerful expectations of glorious things for Zion.

News from China.

The following letter from Mr. Stevens was received by the ship Washington.

Clinton, China, April 22, 1834.

Rev. and dear Sir,—The amount of shipping, and number of seamen in this port during the present spring, is about three times as great as in the past. Nor has the number decreased for several months past, but new arrivals continually have supplied the places of the constant departures. This has caused very frequent changes in the attendance at our Bethel on the Sabbath; the whole audience being now in the course of a month, and some crews having the gospel preached but once. The conveniences of the service are greater at present than before; and hitherto there has been no suspension of public worship for want of a welcome on board some vessel. I desire to record it to the praise of God, and of the kindness of captains to their friends, that so much readiness is manifested in accommodating and preparing a ship for the service. While all my past attempts to procure any other place of worship have been hitherto fruitless, it is very gratifying to see a willingness to make up this deficiency as far as possible. But while there is much to encourage, it would not be just to hide the fact, that many obstacles hinder the success of his ministry. Whatever was romantic in his conception of the missionary life, must have been corrected by experience. And yet, he now goes, nothing discouraged, and the ardor of his zeal nothing abated, to preach the gospel at the Sandwich Islands. Another of you, Mr. Dimond, goes as a bookbinder; and another as printer;—to operate on the native mind through the medium of that work.

The married females of your company will be more or less employed in teaching. And of the unmarried females, one, Miss Brown, goes to instruct the native women in the manufacture of cloths for domestic uses; and the other, Miss Hitchcock, to make her home with a brother, and devote her time to teaching.

Such, in general, are the duties which call you from your native land; and such the objects which the Society has in view, in sending a full reinforcement to the mission at the Sandwich Islands.

like the tabernacle in the wilderness, yet I hope it equally gave access to the invisible mercy-seat. In the afternoon, Mr. Bridgeman went ashore and distributed many books to the natives; and I doubt not, thousands might have been given away to willing recipients. Yours in the Gospel, Edwin Stevens.

EDWIN STEVENS.

SPECTATOR.

BOSTON, WEDNESDAY, NOV. 26, 1824.

Great Missionary Meeting.

On SUNDAY EVENING last, a great missionary meeting was held at the Park street church, at which 20 missionaries were assigned to their several stations. Although the meeting was appointed at half past six, yet when we arrived precisely at six, the house was nearly filled. The

Public Exercises

were as follows.

VOLUNTARY on the organ, and singing "Soldiers of Christ arise," to the tune, *Marcellus*, from "The Choir."

STATEMENT OF THE OCCASION OF THE MEETING BY REV. N. ADAMS.

Our object, said Mr. Adams, is the public designation of a company of missionaries to their fields of labor among the heathen, preparatory to their embarkation, which takes place in a few days. The whole number, male and female, is 20—8 of whom form the 6th reinforcement of the mission at the Sandwich islands; and 12 are designed to commence a new mission, or rather two missions, among the Zoolahs of south-eastern Africa.

The missionaries to the Sandwich islands are, Mr. COAN, an ordained missionary, who lately performed an exploring mission in Patagonia; Mr. DIMOND, who goes as a bookbinder, but with the expectation of pursuing his studies for the ministry; Mr. HALL, a printer, and their wives; and Miss BROWN and Miss HITCHCOCK.

The missionaries for South-eastern Africa are, Mr. LINDLEY, lately a pastor of a church in North Carolina; Dr. WILSON, a physician, and also an ordained minister, from the same state; Mr. VENABLE, an ordained missionary from Kentucky; Mr. GROUT, an ordained missionary from this state; Mr. CHAMPION, also an ordained missionary from Connecticut; Dr. ADAMS, a physician, from the state of New York; and their wives.

PRAYER BY REV. MR. BLAGDEN.

SUNG, "The prophecies must be fulfilled," time, Marion, from "The Choir."

REV. MR. ANDERSON then gave the INSTRUCTIONS TO THE MISSIONARIES, the substance of which, we insert below.

To the Missionaries destined to the Sandwich Islands.

Field of Labor.

Already has Rev. Mr. Coan learned, in the wild regions of Patagonia, what it is to dwell among the untutored heathen. Whatever was romantic in his conception of the missionary life, must have been corrected by experience. And yet, he now goes, nothing discouraged, and the ardor of his zeal nothing abated, to preach the gospel at the Sandwich Islands.

Another of you, Mr. Dimond, goes as a bookbinder; and another as printer;—to operate on the native mind through the medium of that work.

The married females of your company will be more or less employed in teaching. And of the unmarried females, one, Miss Brown, goes to instruct the native women in the manufacture of cloths for domestic uses; and the other, Miss Hitchcock, to make her home with a brother, and devote her time to teaching.

Such, in general, are the duties which call you from your native land; and such the objects which the Society has in view, in sending a full reinforcement to the mission at the Sandwich Islands.

CONDITION OF THE ISLANDERS.

We have now more knowledge of the native character of the objects of your mission, than when our former missionaries first went. They are more advanced, and not so easily enlightened as we had anticipated. When we teach an islander to read and to commit to memory the words of truth, we accomplish far less than we had imagined. So lost is his immortal spirit to the power of reflection, that strange as it may appear, books often fail utterly to communicate ideas, or awaken thoughts. This is even the ease of many who have acted as schoolmasters. Much of the influence, we have as yet brought to bear on the native mind, has operated merely on the surface. There has indeed been a great change in the nation,—in the state of the rational mind. But we have still more to do—more hard work, requiring patience, faith, and a martyr-like devotion. Our efforts, thus far, have brought out the native conspicuously before the world, and thus external causes may jeopardize our grand object. Our ultimate success, then, must rest in God, whose servants we are, and we must cultivate, more and more, faith in him.

INTERVIEW WITH THE CHIEFS.

Before going among the Zoolahs, you should obtain faithful interpreters for both missions. On entering their country, your first care will be to seek an interview with the chiefs of your respective stations. Dingan, the ruler of the maritime nation, resides somewhat more than 100 miles from Port Natal; and Masalikati, the head of the interior nation, may possibly be not far distant from Latako, the advanced post of the London Missionary Society.

HAVE THE MISSIONARIES COUNTED THE COST?

now, we have even transcended the walls of the Celestial Empire, and laid a translated Bible at the foot of the golden throne. Then, it was prophesied that when the few first enthusiasts should have sacrificed their lives, and dissipated the romance of missions, no more would be found to this service, from the first ranks of intellect and piety, than the number of those offering themselves to it.

But the number of those offering themselves to this service, from the first ranks of intellect and piety, has steadily increased more than a hundred fold. Then, from the borders of our western forest to the Pacific shores, and thence round to India, and thence to Europe, was almost an unbroken waste of heathen desolation: now, the missionary stations of the American Board fill the whole globe. Then, no concert of prayer now, on the first Monday of each month, the sun in his path round the earth ceases not to shine where a concert of prayer for the conversion of the world to God, does not follow his parting beams.

Surely, the way of the Lord is preparing us all to become a thousand, and a small one a strong nation; and a voice is heard from the Captain of the advancing hosts, 'I, the Lord, will hasten it in its time.'

It is reasonable to expect that in our children will be permitted to say in the close of life, with happy Simon,

now lesest thou thy servant depart in peace, according to thy word; for our eyes have seen thy salvation which thou hast prepared before the faces of all people; a light to enlighten the Gentiles, and the glory of thy people Israel?

The political destiny of our nation we do not presume to predict. It has sometimes occurred to us, that our brethren whom we send forth to the heathen nations may be going to prepare an asylum for liberty, and science, and religion, a refuge too for ourselves and our children, should the threatening wave of anarchy, at no distant day, roll over our nation, and urge on a reign of tyranny and death. But we hope better things for our country. Our hope is not however principally laid in the integrity of our constitution, or in the muniti-

ons of our political intelligence, or in the general diffusion of knowledge, for other republican nations have possessed all these, who have yet gone down the vortex towards which we fearfully verge. Our hope for the salvation of our nation lies principally in the Christian spirit, and especially in the Christian missionary spirit, which pervades the great American Church. To some this will pass at present for rank fanaticism; but time will decide. Nothing but religion can save our nation. And while American Christianity is going forth to evangelize and bless the gentle nations, and encompass the earth in the arms of her charity, it is not in the order of Providence that she should not preserve our own nation from ruin.

The cause in which you embark is then intimately connected with all the dearest interests of the human family, temporal and eternal; with the preservation of our own nation, as well as the recovery of those nations now sitting in the shadow of death; and with the triumphal reign of Christ over the world, securing the eternal salvation of present and unborn millions with glory to God in the highest!

What a work! Gabriel might well covet it! To

what services and honors are you called? I would rather be a faithful and successful missionary of the cross, than sway a royal sceptre over an empire.

The calling of a missionary is beginning to be seen, as it truly is, second to no other calling in which man or angel can engage. I know not but the time is near when many pastors will walk in the steps of some of you, and relinquish their perishing heathen. To the Christian missionary this honor especially given, not only to believe on Christ, but also to suffer for his sake; that he may be counted worthy of the kingdom of God, for which also he suffers. If he suffer with Christ, he will also reign with him.

How then can we do otherwise, even in this hour of parting and weeping, but rejoice that God has enriched you with the missionary spirit, and brought you to the eve of your embarkation?

Such as we sympathize in your present and subsequent sacrifices and sufferings for Christ, we sympathize more in your reward of blessings to the world and glory to God.

With all our hearts, therefore, we bid you God speed. To say that we followed you with our benedictions and prayers and offerings is saying but little; surely we cannot do less. In our closets, at our domestic altars, in our social meetings, and in our great congregations, we will often bear you on our hearts to God; and of our stewardship we will implore monthly and yearly according as the Lord shall prosper us.

And now, brethren, farewell! The Lord God make for you a path in the sea and in the desert, — go before you as a pillar of fire by night and of a cloud by day, — open for you a great and effectual door to the Gentiles — direct, sustain, prolong and bless your labors; — and having employed you to publish his law to the waiting Isles, to place the book of salvation in the outstretched hands of Ethiopia, and spread his victorious gospel through the gentle nations of the east and of the west, may he gather you and us and all the faithful in his upper kingdom, where parting and weeping are unknown — where the friends of the Redeemer come up from their toils and tribulations with robes washed and made white in the blood of the Lamb, to mingle their hearts and voices in a jubilee of endless praise. Till then, brethren, farewell!

SINGING. The services were then concluded by singing. From all that dwell below the skies, to the tune of Old Hundred, at the close of which, the BENEDICTION was pronounced and the congregation slowly, and almost unwillingly left the house.

Death of Rev. Samuel Green.

This devoted and eminently useful and beloved servant of Christ, departed this life of toil and pain, for, we trust, a high degree of glory in heaven, on Thursday the 20th instant, at the early age of 42 years. Though he had long been laboring under a wasting disease, yet his death was unexpected. During the last year he appeared to be regaining his health; and shortly before the commencement of his last sickness, sanguine hopes were entertained that he would be shortly able to resume his labors as a minister. He was, however, suddenly attacked with a lung fever on the 19th of October. His sickness through its whole course was severe, distressing, and of a very threatening aspect. But through the whole of it he was perfectly calm, patient, resigned to the divine will; and though unable to say much or to hear much from his friends, he gave abundant evidence that he was sustained and cheered by the Christian hope. The brief statements respecting his views of himself and his spiritual state and prospects, which his distress and debility permitted him to make, showed great familiarity with his own heart, with the truths and doctrines of the Bible, and with spiritual and eternal things. He never to the very last, lost the use of his reason; and departed assuring those who stood around his bed, that he could adopt the words of Paul,

'For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'

Rev. Mr. GREEN was born at Stoneham Mass. March 2d 1792; and entered Harvard University at Cambridge, in August 1812; but owing to ill health, he did not graduate till 1817. In the autumn of 1816,

he entered the Theological Seminary at Andover, in ill health, where he spent one year, then spent two years as tutor at Bowdoin College, Brunswick Me; during which time, he completed his theological studies under the instruction of the late President Appleton. He was ordained preaching in 1819. He was ordained and settled at the South parish in Reading in 1820; and from thence was removed to Boston in 1823. Near the close of the year 1831, owing to impaired health and loss of voice, he became unable to perform the duties of his office. He, however, continued his pastoral relation to the church until the early part of the present year; when finding that he was not likely to be able soon to serve them as their pastor, he requested a dismission from his charge, which was granted, and Rev. N. Adams was ordained as his successor.

We do not now enter into an extended obituary notice, as the two sermons preached by Rev. Mr. Adams on Saturday afternoon and Sabbath morning, on his life and character, are soon to be published. The community, we are persuaded, will demand a full memoir of his life, which we hope may soon be in a progress of publication.

To the Editor of the N. E. Spectator.

THANKSGIVING.

How delightful are the reminiscences connected with the anniversary of Thanksgiving!

This was originally a peculiar New England practice — a hallowed season. At this time, sons and daughters return to their fond homes, — to which they had bid adieu perhaps in years long gone by, — once more to sympathize and communicate with their friends and relatives at these dear retreats. What a spell is there in that word, HOME!

What secret charms this silent spot endear! Where our first feeble steps were guided, and where we spent the vivacious days of childhood; with no ranking care to intrude, or blighting disappointments to experience. But how great the contrast in subsequent life! All who have arrived at years of maturity in their hours of reflection, must be convinced, that 'man is as grass, as a flower of the field, so he flourisheth.'

When friends and connections meet together on the happy period of Thanksgiving, let not their bliss and joy be only sensual. Discard a groveling nature. Forget not that BEING who has so kindly nurtured and sustained you during the past year, and crowned you with numberless blessings. Raise your hearts, fraught with adoration and praise, rendering thanksgiving for all these, and pray that in much mercy they may be continued. And as the sad hour of again bidding farewell to your kindred approaches, remember that you may part to meet no more on earth; and be the more strongly impressed with the truth, that we are but pilgrims here below; and of the sublunar and transitory nature of things around you, and resolve to seek a better country, even a heavenly; and there shall be no night there, neither light of the sun, for the Lord God giveth them light. God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things have passed away.'

American Magazine.

This is intended to be, to the United States, what the Penny Magazine is to England. When we got hold of the first numbers, we expected to have occasion to speak of them in terms of censure. We did not suppose such a work could be well supplied with matter, or well sustained. But we find ourselves disappointed. If it can be carried forward as well as it has begun, we shall soon hear little of the 'Penny Magazine' in this country. The two articles in the first number, on Phrenology and the Manuel Alphabet, with the illustrative plates, are worth what the whole cost just for the sake of reference. We extract an article from the second number for our last page.

The 'Penny Magazine,' though containing much useful matter, is poorly adapted to the United States.

We have much to say in the present indiscriminate publication of English works in a cheap form, with which we are now deluged, that shall occupy our pen at another time. It is important that our children form a taste for reading, but it is equally important that this be a correct taste. The character of the books which our children read, is to tell with great power on our future national character.

Memoir of Phillis Wheatley a native African and a Slave. — pp. 36. 18mo.—By B. B. THATCHER, Boston, Light & Horton. This is a very interesting volume, which will have a tendency to excite a desire in the minds of the young, to do something for the poor degraded slaves. Miss Wheatley is thus introduced to our notice, in the volume before us. After a few introductory remarks, the author says:

What her African name was, never has been ascertained, for she was but about seven years old when she was brought, in a slave-ship, with many other slaves, from that country to this. The vessel in which she came, sailed into Boston harbor, in the year 1761, that is, seventy-three years ago.

Soon afterwards, the whole 'cargo,' as the language was in those times, was offered for sale; and no doubt advertised in the Boston newspapers, for any of my readers who may happen, in the course of their lives, to look up the Boston papers of that day, will find almost all of them, from week to week, more or less filled with advertisements of slaves; sometimes singly, and sometimes in 'lots'; sometimes naming them, and sometimes not — to be sold, perhaps, or wanted to buy, or to be given away, or run away — in a word, advertisements in all forms, much as they appear now-a-days wherever slavery exists, and very much as they appear in the Boston papers of these times respecting cattle and sheep. I have seen, in one of the old Boston papers of 1764, which is now before me as I write, a 'likely negro boy,' about three months old? Here is another, which I copy from the same paper:

'Cesar, a negro fellow, noted in town by having no legs, is supposed to be strolling about the country. If he can be brought to the printers for one dollar, besides necessary expenses, it shall be paid.'

One gentleman in the same paper, informs his customers and the public, that he has just opened his goods for sale in Cornhill, near the Post Office, where he will sell them hard ware, by wholesale and retail, for ready money; and then he goes on to say that 'a good price will be given for a likely negro boy, from 16 to 20 years of age.'

We see, from the concluding paragraph, how much we in Massachusetts are guilty for the traffic in slaves.

Phillis was purchased by a kind mistress; and she manifested such an affectionate disposition and such intelligence, that she made a companion of her, and treated her as a daughter. The following paragraph shows this.

It is related that, upon the occasion of one of the visits she was invited to pay to her neighbors, the weather changed during the absence of Phillis; and her anxious mistress, fearful of the effects of cold and damp upon her already delicate health, ordered Prince (also an African and a slave) to take the chaise, and bring home her protegee. When the chaise returned, the good lady drew near the window, as it approached the house, and exclaimed — Do but look at the saucy varlet — if he has n't the impudence to sit upon the same seat with my Phillis! And poor Prince received a severe reprimand for forgetting the dignity thus kindly, though perhaps to him unaccountably, attached to the sable person of my Phillis.'

Phillis was admitted a member of the Old South church, about the year 1770. She afterwards became acquainted with Rev. Mr. Whitefield; visited England, where she was much noticed, particularly by Lady Huntington, the patroness of Whitefield. She was an authoress, and has left us several valuable poems.

It is needless to remark, that such a book ought to find a place in S. S. and family libraries.

COLLEGIATE RECORD.

Yale College.

From the annual catalogue of this institution just received, we learn that there are connected with it 28 teachers and 522 students. The students are classed as follows —

| | |
|---------------------------------------|-------|
| Theological students, Senior class 19 | |
| " " Middle " | 17 |
| " " Junior " | 17 |
| | — 53 |
| Law students, | 45 |
| Medical students, about | 71* |
| Undergraduates, Seniors | 76 |
| " Juniors | 82 |
| " Sophomores | 126 |
| " Freshmen | 69 |
| | — 333 |
| Total, | 522 |

Of the theological students, there are graduates of —

| | |
|---------------------------------|-------------------|
| Dartmouth college 1 | Union college 1 |
| Amherst " 1 | Hamilton " 1 |
| Williams " 1 | Macon, Un. Geo. 1 |
| Yale " 35 | Not graduates 12 |
| Of which there are natives of — | |
| Maine 2 | Pennsylvania 2 |
| New Hampshire 1 | Ohio 1 |
| Vermont 1 | Georgia 1 |
| Massachusetts 12 | Alabama 1 |
| Connecticut 21 | Lower Canada 1 |
| New York 10 | |

Of the law students, there are graduates of —

| | |
|--------------------|------------------|
| Middlebury coll. 2 | Univ. Penn. 1 |
| Yale " 22 | Kenyon college 1 |
| Union " 1 | Franklin Ga. 1 |
| Princeton " 2 | Univ. Alab. 1 |
| Rutgers " 1 | Not graduates 13 |

And from the following states, —

| | | | |
|-----------|-------------|---------------|-----------|
| Vermont 2 | N. Jersey 1 | D. Columbia 1 | Georgia 4 |
| Conn. 24 | Penn. 1 | N. Carolina 1 | Alab. 2 |
| N. York 4 | Maryland 2 | S. Carolina 1 | Tenn. 1 |
| | | | |

The academical students are from the states as follows, —

| | | |
|-------------|---------------|---------------|
| Maine 2 | Ohio 2 | Maryland 5 |
| New Hamp. 9 | Michigan 2 | D. Columbia 3 |
| Vermont 5 | Illinois 1 | Virginia 5 |
| Mass. 48 | Kentucky 1 | N. Carolina 3 |
| R. Island 3 | Tennessee 1 | S. Carolina 6 |
| Conn. 171 | Louisiana 2 | Georgia 5 |
| N. York 63 | Mississippi 1 | West Indies 1 |
| N. Jersey 4 | Alabama 1 | S. America 2 |
| | | |
| Penn. 7 | | |

They are from the states as follows, —

| | | |
|-------------|------------|---------------|
| Maine 7 | N. York 24 | N. Carolina 1 |
| N. Hamp. 11 | Penn. 5 | S. |

POETRY.

For a Child that is Sorry for a Fault.
Lord, I have dared to disobey
My friends on earth, and thee in heaven;
O help me now to come and pray;
For Jesus' sake, to be forgiven.

I cannot say I did not know,
For I've been taught thy holy will,
And while my conscience told me so,
And made me stop I did it still.

But thou was there to see my crime,
And write it in thy judgment-book;
O make me fear, another time,
A sinful thought, or word, or look.

Forgive me, Lord; forgive, I pray,
This wicked thing that I have done;
And take my sinful heart away,
And make me holy, like thy Son.

Filial Tenderness.

The three sons of an eastern lady were invited to furnish her with an expression of their love, before she went on a long journey. One brought a marble tablet, with the inscription of her name; another presented her with a rich garland of fragrant flowers; and the third entered her presence, and thus accosted her—“Mother, I have neither marble tablet nor fragrant nosegay, but I have a heart. Here your name is engraven, here your memory is precious, and this heart, full of affection, will follow you wherever you travel, and remain with you wherever you repose.”

My Mother's Last Prayer.

May God protect thee, my little one, said my mother, as I stood by her dying bed. There was a soft tremor in her failing voice, which checked the joyous laugh which trembled on my lip, as I, in childish joyfulness, shook the pale hand of my dying parent from my head, and buried my brow in the rich mass of bright hair which floated over her pillow. Again her sweet voice sighed forth, “Lead her not into temptation, but deliver her from evil.” I raised my face from its beautiful resting place, and, young as I was, felt the influence of a mother's prayer. Her lips still moved, and her deep-blue eyes were bent on me as if they would have left one of their bright, unearthly rays, as a seal to her death bed covenant, but she spoke not again; the last effort of nature had uttered that prayer, and she lived not to breathe another.

I have every reason to believe that God has, in a great degree, caused that prayer to be instrumental in gaining its own answer; for often when the heedlessness of childhood and youth would have led me into errors, has the sweet voice, now hushed forever, intermingled itself with my thoughts, and like the rosy link of a fairy chain, drawn me from my purpose. Often, when my brow has been wreathed with flowers for the festival, when my cheek has been flushed, and my eye sparkled with anticipated pleasure, have I caught the reflection of that eye in the mirror, and thought it resembled my mother's: her last maternal supplication to heaven has come back to my memory; the clustering roses have been torn from my head; sober sadness has chased the unnatural glow from my cheek, and the sight from my eye, and my thoughts have been carried back to my lost parent, and from her to the heaven she inhabits; the festival, with all its attractions, has been forgotten; and I have been “delivered from temptation.”

Again: when the sparkling wine cup has almost bathed my lips, has the last prayer of my mother seemed to mingle with its contents, and it has remained untasted.

Never have I received any great good, escaped any threatening evil, or been delivered from temptation, but I have imputed it to the effects of my mother's last prayer.

For the New England Spectator.

TRACT OPERATIONS ON THE VOLUNTARY PRINCIPLE.

Circular of the American Tract Society, Boston, to the Pastors and Churches within its limits.

BELOVED BRETHREN AND FRIENDS.—The American Tract Society of Boston, at their annual meeting in May last, voted to appropriate \$8,000, for the distribution of tracts in foreign and pagan lands, during the present year; and as a part of the \$30,000, appropriated to the same object, by the American Tract Society of New York, at their last annual meeting. In addition to this \$8,000, we want, at least, \$4,000 more, to enable us to increase the circulation of our publications among the destitute in our own country.

We feel constrained, — by the word and providence of God, by the wants of millions of our fellow men in heathen lands, going into eternity in the darkness and guilt of idolatry, by the condition of multitudes of the ignorant and erring, in our own country, — to appeal to the friends of the Redeemer, within the field of this Society, to furnish us with this amount of funds. We do not make this appeal to your prayerful and liberal co-operation, without urgent reasons.

In converting this world, the multitude of minds now under the dominion of ignorance, idolatry, and delusion, must be enlightened and renovated. Among the instrumentalities which God will own and bless in accomplishing this mighty work, we believe the Christian press is to hold a conspicuous and important place. If the inspired truths of the Bible must be explained and enforced by men from the pulpit, so must they be through the press. These always have been, and there now are, multitudes whom the missionary cannot reach with the living voice; and so there probably will be, down to the millennial day, when ministers will be multiplied a hundred fold. This mighty engine, with its powers unembarrassed, and greatly augmented by modern improvements, God has put into the hands of his church, as a talent which we are bound to consecrate to his service.

With this we can now shed the light of the Bible upon almost the entire world of pagan idolaters. Mohammedan delusion, Roman imposture, Jewish infidelity, and atheism. We know of no way in which we can now do this more economically, extensively, and with better prospect of success, than by tracts. Among the destitute in our own country, in Russia, in Germany, in France, in Turkey, in Asia Minor, in Greece, in the Sandwich Islands, and in Bombay in Ceylon, in Burnham, and in China, the way is open, and facilities are at hand

and constantly increasing, for the wide dissemination of divine truth in the form of tracts. And among all these millions, there are multitudes able and willing to read them.

The Chinese empire and its provinces, Corea, Japan, Loo Choo, and Cochin China, embrace a population, according to the estimate of Dr. Morrison, of four hundred millions. All these millions read one and the same language, though they speak in different dialects. And some of these, when spoken, are as unintelligible to those who speak other dialects, as a foreign tongue. While a missionary, therefore, must speak each dialect in order to have access to all the people, the same tract or Bible can be understood by the people of the whole empire. The ability to read is nearly universal, especially among the males. For ages, they have depended on books, and not on teachers, for gaining knowledge. Their idolatry has been propagated by books, and not by the living voice of their priesthood; hence they have become a reading people. At the late trial for prizes in one great university in Canton, there were present twenty-four thousand competitors; not merely able to read, but having made such attainment in literature and science, as to be competitors for a literary prize. In October last, we find Leang Afa, the faithful Chinese convert, engaged in distributing Scripture tracts among twenty-four thousand literary graduates, assembled at a public examination in Canton, who received them with extreme joy and gladness.

The journals of Mr. Gutzlaff's voyages along the coast of China, contain many interesting facts, showing the ability of the people to read, and their desire to obtain Christian books in general. In several instances, even their idolatrous priests thronged around him and begged that he would give them tracts. In one instance, the people waded, and even swam, to his boat in order to get them. In another, they clung to the tackle of the ship, when they had been beckoned away by the captain, and declared, “we must have these good books, and will not move without them.”

In a letter, dated last November, Gutzlaff says:—“It is owing to the importance of the people, that I can carry very few tracts into the interior, for they rush upon me, as soon as they get sight of me, in order to obtain a tract.”

From the millions of China, God in his providence seems to be lifting the curtain that hid from us their true condition, and is bidding us look in upon a new world to be converted to Christ. To China the eye and the heart of Christian benevolence is now directed, with an interest and an ardor of expectation that has hitherto had no parallel. The almost countless number of the population to which one written language extends; the predominant power of the press, compared with other agencies as a means of influencing the public mind; the supposed impregnable walls disappearing before the Christian intrepidity of Gutzlaff; and the impetuous thousands crowding upon him for Christian books, show us a field so promising of good that we dare not neglect it, and one which we are sure you will be happy to help us cultivate. We know not in what way God will have us labor for the conversion of China ten years hence, but, sure we are, if we correctly interpret his providence, he is calling Tract Societies to do much for this, NOW. We do not expect that the powers of darkness will yield up their usurped dominion without a violent struggle. We would improve the present favorable moment, while God is holding these powers in abeyance, to scatter the light of his word along their coasts, and over their hills and valleys so widely, that persecution, should it ever come, cannot extinguish it, nor prevent it from illuminating every dwelling, till it blaze forth over the whole empire.

We might speak of Burmah, too, as a field for Christian effort, of great extent, and of great promise, and of scarcely less interest than China itself. Here are eighteen millions, seven eighths of whom can read. Here are devoted missionaries, printing presses, and converted Burmans, ready to put into the widest circulation, Christian tracts among multitudes eager to read them.

Three years since, we heard the imploring cry from the Burmans, “Give us a writing that tells about the eternal God. We want to know the truth before we die.” That cry is still repeated. “The demand for tracts was so great,” says Mr. Bennett, “that I was obliged to close my doors, and dispense books through a window, to prevent the press of the multitude. Their cry was, ‘Give! Give!’ and yet I was obliged to send them away empty.” Mr. Kincaid inquired of a young man, who followed him in one of his excursions, what he wanted. ‘I want,’ says he, ‘a book that tells about God and Jesus Christ; but I have come from Siam, and have no money.’ ‘I really think,’ he adds, ‘the time of Burmah's deliverance is at hand.’ It is no passing cloud that hangs over the land; it is spreading in every direction; and the time must come, when showers, rich and large, will water this desert. ‘This minute, while I am writing, twenty-one persons are sitting before me, inquiring the way of life. Do not sit still and make cold calculations, for the heathen are perishing because we are afraid the time has not come. The time has come and we must not sleep.’ God has put his seal upon tracts in Burmah, as well as in other heathen nations. More than seventy Burmans who had previously never seen a Bible or missionary, are stated to have been hopelessly converted by means of tracts.

The Rev. Mr. Bingham, in his official letter, says:—“If Christians in America, who pray for our success, have a word to say in the ear of 50,000 Sandwich islanders, you may say it now. The tract press, like the power of a whispering gallery whose arch spans the earth, can convey the sound to them all. Only breathe the primitive spirit of the apostles, and you may ‘speak with tongues,’ to a large portion of the heathen nations, and they will hear, and come to Christ and live.”

In view of these things, we feel constrained to say:—

That there never has been a time in the history of this world, when so many millions in heathen lands were so easily accessible to divine truth, in the form of tracts, as at present:

That there is an extensive and increasing desire, among populous heathen nations, to receive and read Christian tracts;

That God is blessing these publications,

in the absence of other means, to the conversion of the heathen to Christ:

That millions of heathen will die in their sins before they hear of the only Redeemer of sinful men, and salvation through him, unless they obtain this knowledge by tracts.

How then, brethren, can we be unmoved? What would Christ have us do? What will the disclosures of the final judgment constrain us to wish we had done, for this cause, this year?

In looking over the whole field from which we hope to obtain the \$12,000 above named, for tract operations this year, and in looking at your number, ability, and liberality, we venture to ask you as a congregation to send us — dollars for this object. If you have it in your hearts to do us this, and other congregations, to whom we make the same appeal do their part, our present object will be obtained.

It might have been more acceptable to send a special agent to plead this cause, and receive what you might be disposed to give; but it is difficult to find men for this service; and then it would be attended with an expense which we wish to avoid. We come to you in this way, and throw ourselves, and the cause we plead, and the eternal interests of millions upon your Christian enterprise and love; and only ask you to give just so much, as, in view of the whole subject, and the claims of other but kindred objects, you judge is your duty to give. With this we shall be satisfied, and encouraged in our work.

WARREN FAY, Chairman of the Cor. Sec. SETH BLISS, Cor. Secretary.

P. S. To the pastor. If there is no stated time for presenting the tract cause to your people, will you have the goodness to lay this subject before them on as early a day as in your opinion will be favorable to the object, and consistent with other calls?

In connection with this letter, we should be happy to have you make such further communications to them in a sermon, or otherwise, as you deem expedient. We shall send you a copy of our last Report, and also the last Report of the American Tract Society of New York, which contain much interesting matter relating to this whole subject.

We wish to send from three to six copies of the Tract Magazine, gratis, to friends of the tract cause in your congregation; and by paying postage, which amounts to ten or fifteen cents per year. Will you send us the names of such, if this number is not already taken, and the Post Office to which we may direct them?

All communications and remittances should be addressed to Rev. SETH BLISS, Secretary of the American Tract Society, No. 5, Cornhill, Boston.

AMIABLE TRAIT IN THE NEGRO CHARACTER.

A correspondent, in mentioning the birds of the island of Grenada, remarks: ‘In the character of the Negro, there is one trait that ought to make us blush;—the particular disgust which he entertains towards those who disturb or rob the birds while breeding. They are, consequently, never pursued with that wanton cruelty, and unnatural pleasure, which prompts the American boy to rob the mother-bird of her egg or her young; and it would be deemed a crime of some magnitude, to plunder their nests, and string the eggs to ornament chambers.’ This amiable trait reminds us of the lines of Shenstone:—

‘For he ne'er would be true she averred,
Who could rob a poor bird of its young?
And I loved her the more when I heard
Such tenderness fall from her tongue.’

I return for this exemption from molestation, the birds exhibit so much confidence in man, that they often build their nests in the houses and rooms of the negroes.

Amer. Mag.

Miscellaneous Items.

Opening of the Railroad to Westborough.

Saturday last having been fixed upon for the opening of the Boston and Worcester Railroad to Westborough, the inhabitants of that town gave an invitation to the Directors and Stockholders, and such gentlemen as they might invite, to accompany them, to partake of a collation at the house of Mr. Brigham.

The party from Boston left the city at 11 o'clock, in a train of cars drawn by the Yankee engine, and proceeded as far as Needham. They were there delayed a short time, in consequence of the returning train of cars by the Meteor from Westborough, not having arrived. They started a second time from Needham, and arrived at Westborough, at 2 o'clock. They were there met by a large assembly of the inhabitants of Westborough and the vicinity, among whom were Gov. Davis, and several gentlemen from Worcester.

On getting out of the cars, the President of the corporation and other gentlemen, were introduced to the chairman of the Committee of Arrangements. Nahum Harrington, Esq. who delivered an address.

The company invited were then conducted to the house of Mr. Brigham, in the dining room of which a long table was set bountifully provided with refreshments of all sorts suited to the occasion. Among the gentlemen who were called upon to address the company, were the Governor, Messrs. Edward and A. H. Everett, William Jackson, Mr. Burnside, De Grand and several others. While the party were partaking of the collation, the ladies present were invited to take a short excursion in the cars. At 4 o'clock, the party from this city resumed their seats in the cars, and arrived in town a little after six o'clock. Daily Adv.

Curious Invention.

An ingenious artist has invented a machine for engraving, which will execute a fac simile of any copy which is given it. Its copies of medals are in the highest degree of perfection. The work is at least as well done as it is possible to be done by hand, at less than a tenth of the expense. Give the machine a bank note plate, and it will copy it on steel with more accuracy than the most ingenious engraver. The contrivance promises to be of great utility. It has now been some months at work night and day, so that its complete success is no longer doubtful.—N. Y. Jour. of Com.

Coffee consumed throughout the World. The consumption of coffee in Great Britain is about 10,000 tons; France 20,000; in the Netherlands, 40,000 tons; Spain and Portugal, 10,000 tons; Germany and the Baltic, 32,000 tons; United States 15,000 tons; total consumption 127,000 tons. Of this large quantity the British West Indies do not produce more than 13,300 tons; while the Island of Java alone yields 20,000 tons; Cuba about 15,000 tons; St. Domingo nearly 16,000 tons; the Dutch West India colonies, 5,000 tons; the French ditto and Bourbon, 5,000 tons, and the Brazils and Spanish Main, fully 32,000 tons. Our East India colonies are capable of yielding excellent coffee to an indefinite amount.—Eng. Paper.

COAL.—The quantity of coal consumed in England and Wales is calculated as follows:—In the manufacture, 3,500,000 London chaldrons; in household consumption, 5,500,000! making 9,000,000 London chaldrons, consumed from inland collieries. The quantity sent coastwise on both sides of the island, is 3,000,000 chaldrons in all.—ibid.

MANCHESTER RAIL-ROAD.—It appears from a late semi-annual report, that there had been an increase on the Manchester and Liverpool rail-way during the last half year, of merchandise seven thousand seven hundred and twenty-seven tons, and of passengers twenty-nine thousand two hundred and fifty-five persons. A dividend of four and a half per cent. for the last six months had been declared, leaving a surplus of four thousand pounds to meet contingencies.—ibid.

IRELAND, AND THE UNITED STATES. So great

has become the communication between this

country and Ireland, that it was ascertained by a

clerk in the Post Office at Dublin, that the pos-

ture received upon the letters in an American

post-bag, in one day, was upwards of 300,

\$1450.

Knowledge Manufactory.

Some idea may be formed of the extent of busi-

ness carried on in the printing office of Mr. Claves

London, where the publications of the celebrated

publisher, Charles Knight, and of the ‘Society

for the Diffusion of Useful Knowledge’ are print-

ed, by the following particulars furnished by a

friend, who recently paid a visit to that establish-

ment. There were employed 80 type founders, 6

stereotype founders, 7 men damping paper, 160

compositors. The principal composing room,

where the types are set, is 270 feet long and is

filled from end to end with a double row of

frames. Two steam engines are employed in

driving the printing machines, of which there are

18 that can throw off from 700 to 1000 impres-

sions per hour. There are 15 common press

for performing the finest work, and 4 hydraulic

presses of 250 tons each, for pressing paper.

There are in the establishment about 1000 works

of which the value of about 75 are Bibles. The

first cost of these plates would amount to 1400,000

\$1,800,000 the weight is about 3000 tons, and

if melted and sold as old metal, would be worth

170,000, \$300,000. The average quantity of pa-

per printed, amounts weekly to the astonish-

ing amount of about 2000 re